THE LIGHT OF TRUTH

OR

SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*Continued from page 146.*)

Adhikarana. 7.

We have done with the Buddhists. The doctrine of the Jainas is refuted as follows :—

It cannot be because of its impossibility in one. (II. ii. 31).

The Jainas, indeed, explain contradictory states in one and the same thing by the logic called *Saptabhangi—naya*, or "the system of the seven paralogisms." The question is whether this doctrine of theirs is reasonable or not.

Their theory runs as follows : There are two *padarthas* or predicaments, *Jiva* and *Ajiva*, soul and non-soul. Jiva is sentient, of the size of the body, and composed of parts. *Ajiva* again is of six classes : one class comprises such things as trees, mountains, and the like ; the remaining five classes are *Asrava*, *Samvara*, *Nirjara*, *Bandha*, and *Moksha*. *Asrava* is the aggregate of the senses, so called because it is by their means that jiva moves towards external objects. *Samvara* comprises *aviveka*, non-discrimination, etc., so called because *viveka* or discrimination is thereby concealed. *Nirjara* is the self-mortification, such as the plucking out of the hair and the getting on a hot stone, so called because desire, anger and the like is thereby completely brought to decay. *Bandha* or bondage is the series of births brought about by the eight forms of *Karman* or action,—the four sinful acts of injury and the four virtuous acts of non-injury. *Moksha* is the incessant upward march of the Jiva when liberated from those acts. These seven predicaments should be determined by the logic of *Saptabhangi-naya* which is stated as follows: " May be, it is," " May be, it is not," " May be, it is and it is not," " May be, it is not explicable," " May be, it is and yet not explicable," " May be, it is not, and not explicable," " May be, it is and it is not, and not explicable." " May be " here means somewhat. Accordingly, the seven predicaments are established on the logic of *Sapta-bhangi-naya*. This is unreasonable; for it is impossible for one and the same thing both to be and not to be, to be both eternal and non-eternal, to be both different and not different. Such mutually

opposed conditions of being and non-being, of clay-lump, of pot, and pot-shreds, which come into being one after another, can never co-exist simultaneously in a substance. The Jain doctrine, therefore, is full of contradictions.

So also is the Non-universality of A'tman. (II. ii. 32).

So also, the non-universality of A'tman is incongruous. If A'tman be of the size of the body, it will follow that he will be wanting in some parts when passing from a big body to a smaller one. It is, therefore, quite unreasonable to maintain that A'tman is of the same size as the body.

Nor can the incongruity be averted by supposing a fresh condition, because of change etc. (II. ii. 33.)

The foregoing incongruity cannot be explained away by supposing that A'tman assumes a smaller form afresh; for, then, it would lead to the undesirable conclusion that A'tman is subject to change etc.

Both being eternal owing to the persistency of the final (size), there is no difference. (II. ii. 34.)

The final size, the size in the state of moksha, persisting the same, it is the natural size of A'tman. Thus A'tman as well as his size being alike eternal, the size must be the same in the preceding state also. When A'tman assumes the sizes of the different bodies, imperfectness is inevitable. Wherefore, by the theory that one and the same thing both is and is not and so on, and by the theory that A'tman is of the size of the body, the Jain system is quite full of contradictions.

Adhikarana 8.

The Lord (Pati) (cannot be a mere efficient cause), because of an incongruity. (II. ii. 35)

The Tântrikas, the so called orthodox, those who profess to follow the Parames'vara's A'gamas, without knowing the real import of their teaching, hold that Pati, the Parames'vara, is a mere efficient cause, though, according to S'ruti, He is both the (material and the efficient) cause of the universe. Now, a doubt arises whethar this theory is reasonable or not.

Now, the *Purvapaksha* may be stated as follows: The potter and others, who are, not of course, the material cause, become the agent as merely wielding the stick etc. So, too, the I's'vara, a by-stander, is the mere *Nimitta* or efficient cause. Mâyâ is the *Upâdâna* or material cause; S'aktis are the instruments. Otherwise, if I's'vara be the Upadâna or material cause like clay etc., it will follow that He is likewise subject to change. Wherefore, Parames'vara is merely an efficient cause

As against the foregoing we hold as follows: It is not reasonable to maintain even that I's'vara, the Lord (Pati), is a mere efficient cause, because the theory is incongruous as opposed to S'ruti and reasoning.

The Sûtrakâra proceeds to show how it is opposed to reasoning:

And because of the incongruity of rulership (II. ii. 36.)

It cannot be explained how the Parames'vara who has no body can act upon Mâyâ, the material cause. In ordinary experience it is found that an embodied being alone such as the potter can operate on a material cause such as clay-lump. The analogy therefore, of the potter does not hold good. When Maya is not operated upon, there can be no such Isvara as has been contended for, and thus we are led to the Sankhya theory, there being no use of supposing the existence of Isvara. Wherefore, it cannot be that the Paramesvara is a mere Efficient cause.

An objection is raised and answered as follows:

If you hold (that He is without a body) like the sense-organs, (we say) no, because He would be subject to enjoyment etc. (II. ii. 37).

(*Objection*):—No body is necessary for Him in operating upon the material cause. Just as a sense-organ, though having no body, yet operates upon the physical body, so does Isvara operate upon Pradhana.

(*Answer*):—No; for, He would be subject to enjoyment of pleasure and pain pertaining to Pradhâna. Just as A'tman, who has no body, becomes subject to pleasure and pain pertaining to the body, while operating upon the body, so, too, Parames'vara will become subject to pleasure and pain pertaining to Pradhana while operating upon Pradhâna. Wherefore, I's'vara is no mere efficient cause.

Finitude and limited knowledge, too. (II ii. 38).

(*Objection*):—Like the potter, Parames'vara has a body; and as the potter operates upon a lump of clay standing a part, so does He operates upon the material cause, standing apart from it.

(*Answer*):—No. If so, like the samsârin, Is'vara, the Lord, would be a finite being and would not be an omniscient Being. As He would thus be subject to pleasure and pain, and so on, Is'vara cannot be one who operates on Pradhâna.

(*Objection*):—Though operating upon Pradhâna, Parames'vara would not be subject to pleasure and

pain, inasmuch as the Sruti declares that "the other, not eating, merely witnesses".*

(*Answer*) :—If so, we should not rely on the strength of reasoning; we should, on the other hand, look to S'ruti alone. Accordingly it should be admitted that Parames'vara is also the upâdâna or material cause of the universe, as declared in the following passages: "that Atman made Himself (into the universe), of Himself."† "May I be born many."‡ "All is verily Rudra."§ Though Parames'vara is thus both the efficient and the material cause of the universe, yet He is not subject to change as we may understand from the s'ruti which declares that He is "without parts, without action."|| In the Vayu Samhita, we are told that, in the universe comprising Mâyâ and so on, Siva Himself with His Saktis or potentialities forms the material cause in the following words:

"Sakti was the first-born, followed by the Santyati'-tapada. Thence came Maya; thence Avyakta. From the Lord Siva endued with Sakti, the Santyatitapada was born, and thence the Santipada, in succession."

Again it says:

"From Sakti to the Earth, all is born from the Siva-tattva. By him alone is all pervaded, just as a pot is pervaded by clay."

From this we understand that the universe is pervaded by Siva, the material cause, as the pot is pervaded by clay. And on the authority of the A'gamas it may be held without fear of contradiction that Parames'vara is both the efficient and the material cause of the universe, as declared in the following passage:

"It is the Divine Being Himself, the self-conscious A'tman, who, like a Yogin, by His will manifests externally all the things which existed within himself, without resorting to any material cause."

Former A'chàryas (teachers) maintain that this Adhikarana is intended to set aside the theory, advanced in parts of S'iva-A'gama, that S'iva, the Parabrahman, is a mere efficient cause. On the contrary, we see no difference between the Veda and the S'ivâgama. Even the Vedas may properly be called S'ivâgama, S'iva being the author thereof. Accordingly S'ivâgama is twofold, one being intended for the three (higher castes), the other being intended for all. The Vedas are intended for people of the three castes, and the other for all. S'iva alone is the author of both. That He is the author of the Veda is declared in the following passages of S'ruti and Smriti:

"He is the Lord of all Vidyâs."*

"(The Veda) is the breath of the Mighty Being."†

"Of these eighteen Vidyâs of various paths, the original author is the wise S'ûlapâni Himself. So says the S'ruti."

Elsewhere also the Parames'vara Himself is thus spoken of. Wherefore, the author being the same, both teach the same thing and are alike authoritative.

Or, the question may be viewed thus:—The Vedas and the A'gama are both authoritative inasmuch as we find, in both alike, Brahman, Pranava, the Panchâksharî, Prâsâda and other mantras; mention of Pasu, Pati. Pâs'a and other things; such lofty Dharmas as the smearing of ashes, the wearing of tripundra, worship of Linga, the wearing of rudràksha, and all other such things. The author being the same, and both expounding the same thing, they are not opposed to one another. Wherefore we maintain that this adhikarana refers to the Yoga-Smriti of Hiranyagarbha which speaks of Is'vara as the mere efficient cause. Therefore this adhikarana is properly intended to overthrow the Hiranyagarbhâgama.

Or, as some one says, there is nothing objectionable (in this adhikarana being made to refer to Sivâgama) inasmuch as it is intended to remove an incidental doubt arising with reference to the teaching of the Si'vâgama itself, just as the doubt concerning the origin of âkâs'a will be removed (Vide. II. iii. 1.) Any how, our conclusion is that Is'vara is not a mere efficient cause.

Adhikarana. 9.

Because of the impossibility of birth. (II. ii. 39).

The Pancharatra system was revealed by Vasudeva. It speaks of Jîva as being born, and so on. A doubt arises as to whether such a thing is possible or not.

Pûrvapaksha:—It is possible. For, what has been revealed by the Blessed Lord, Vasudeva, must be an authority. The theory therein expounded may be stated as follows: Tho Blessed Lord, Vasudeva, is one alone, and is Paramatman, the Supreme Spirit. From

* Mund Up. 3-1.
† Tait Up. 2-7.
‡ Chha. Up. 6-2.
§ Mahana. Up. 16.
|| Svc. Up. 6-19.

* Mahânâ-Up. 44.
† Bri. Up. 6-5-11.

him is born Jiva, known by the name of Sankarshana. From Jiva comes Manas, called Pradyumna, and from Manas comes Ahankara or Egoism called Aniruddha. These four groups form the essence of everything. Wherefore, Vasudeva being superior to Hiranyagarbha and all the rest, his revelation must be authoritative, and all that is thus taught therein must be true.

(*Siddhânta*) :—As against the foregoing we hold as follows: This Sâstra, which speaks of Jiva being born and so on, is not authoritative ; for, the birth of Jiva is an impossibility, since then it would follow that deeds go for nothing and that something accrues from what is not done. When some one who has done acts of virtue and sin dies away at the time of *pralaya*, then, (at the time of creation), some other jiva reaps the fruit. Thus something accrues to a jiva from what he has not done; and what the other has done is lost to him. Wherefore the sastra which speaks of the birth of jivas is no authority.

The Sûtrakara proceeds to point out another incongruity:

Neither can the sense-organ come out of the agent. (II ii. 40).

It is said that from jiva called Sankarshana, manas called Pradyumna was born. It is impossible that a sense-organ should be born from Jiva, the agent, inasmuch as the sense-organ, which is evolved out of Prakriti or matter, cannot have been evolved out of consciousness.

(Suppose the opponent explains as follows :)

Or, no denial thereof, as they become consciousness etc. (II. ii. 41).

'Consciousness' means jiva Here jivas etc., are not spoken of as having birth. On the other hand, sankarshana etc., are said to become jivas etc. To become jîvas etc., to govern them from within. Accordingly the authority of the sâstra should not be denied. Thus explains the opponent.

(This objection is answered as follows :)

And because of its rejection. (II. ii. 42.)

Though the mention of the birth of Jîvas is thus explained away, the system of Pâncharâtra cannot be accepted, because it is rejected as teaching that the doctrine of Is'vara which is opposed to the teaching of Sruti conduces to moksha, and as inculcating the duty of having certain symbols branded on the body. Wherefore, the system of Pâncharâtra is inconsistent. And it is specially prohibited in passages such as the following:

"In Pâncharâtra or in Buddhism, or in Kâlâmukha, be Ye initiated with faith, O dregs of the Brâhmanas."

Being thus rejected, the system of Pâncharâtra is no authority.

(*Objection* :)—In such passages as "Purusha is verily Rudra," Parames'vara Himself is spoken of as Purusha, as Vâsudeva; and by knowing and worshipping Him, one will gradually attain to the goal, to Parames'vara, as the S'ruti says. If the Pâncharâtra, which treats of His worship, be no authority, then it would follow that He should not be worshipped.

(*Answer*) :—Though, as contradicting the S'ruti, the Pancharatra is no authority, how does it affect Him? For, it is possible to worship Him in the way pointed out by the S'ruti. Hence no inconsistency whatever.

End of the second *Pâda*.

THIRD PA'DA.

Adhikarana. I.

All the course of reasoning which has been adopted by the rival systems of thought has been set aside. Again, in the remaining part of the adhyâya, the Sûtrakâra proceeds to explain apparent contradictions in the Siddhânta itself:

A'kas'a is not (born), there being no s'ruti. (II. iii. 1.)

As having no parts, âkâs'a may seem to be unborn; and therefore a doubt arises as to whether the birth of âkâs'a is reasonable or not.

(*Pûrvapaksha*): It seems that âkâs'a is not born. For, it is not so declared in the S'ruti. To explain: In the Chhândogya-Upanishad, creation of elements commencing with light is declared in the words. "Existent alone, My dear, this at first was . . . . It created light." There no mention is made of the birth of âkâs'a.

As to the passage "from A'tman, âkâs'a was born," occurring in the Taittiriya, it must be understood only in a figurative sense; for it is difficult to trace the material cause etc., which could give rise to akasa. Wherefore, akasa is not born any more than Jiva.

As against the foregoing, we hold as follows:

But there is (II. iii. 2).

A'kâs'a has a birth, because the Sruti says "Thence, from the Atman, is akasa born;" and so on. But Atman has no birth, because it is denied in the words. "The knower is not born, He does not die." There is

no Sruti which denies the birth of akasa. Wherefore akasa is born.

As to the assertion that the passage speaking of the birth of akasa should be understood in a figurative sense, the Sûtrakâra explains the opponent's position as follows :

It is figurative, because of the impossibility and the Sruti. (II. iii. 3).

Because the Sruti declares that light was first created in the words, " It created light,"* the passage " Akasa was born "† should be understood in a figurative sense, in as much as it is impossible that the akasa which has no parts can ever be born, and that the sruti declares it to be eternal in the words, " the air and the ether, both these are imperishable."‡

And like word 'Brahma' it is possible for one word to be used both ways.

It is possible for one word 'born' to be used in a figurative sense when predicated of âkâsâ, and in its primary meaning when predicated of others, though used in one and the same context, as it is possible when a word is repeated in two different passages in the sruti. The word 'Brahman', for instance is used in a figurative sense when spoken of as Prakriti or the material cause, in the following passage :

" Thence, this Brahman (the Prakriti) is born as name, form and food."§

And the same word is used in its primary sense when repeated in the following passage.

" By meditation Brahman grows."§

So also here. Wherefore it does not stand to reason to hold that âkâsâ is born.

Now follows the refutation of the opponent's position :

The original proposition can be upheld by non-distinctness. (II. iii. 5).

" Whereby what is not heard becomes heard." (||) This proposition that from a knowledge of the one comes a knowledge of the whole can be maintained only when the akasa etc. are not distinct from Brahman as being produced out of Brahman. Therefore it cannot be that the word " born " is used in a figurative sense, since it would lead to the giving up of the original proposition. The passage should be so construed as not to militate against the original proposition.

From texts (II. iii. 6).

Light is regarded as the first object of creation simply because âkás'a is not mentioned in the S'ruti " It created light " This cannot prevent one from holding that âkâs'a has a birth as declared in the passage, " from A'tman ákâs'a was born."

The division, however, is meant for the whole creation, as in ordinary speech. (II iii. 7.)

" All this is made up of this A'tman." From these words, we may understand that even âkás'a etc., are to be regarded as created ; and therefore we are to conclude that the mention of objects of creation from light onwards points to the whole created existence. In ordinary speech, for example, a man says that he has ten children and then speaks of the birth of a few only of them. So, too, here. Wherefore it is quite reasonable to maintain that âkâs'a had a birth.

Adhikarana. 2

Thereby the air has been explained. (II. iii. 9).

In the Sutra II. iii. 10, the Sûtrakara is going to speak of light; and accordingly, the air is separately considered here.

A doubt arises as to whether, like akasa, the air has a birth or not.

(*Pûrvapaksha*):—The air has no birth ; for, in the Chhandogya-upanishad, creation commences with light, and no creation of the air is spoken of ; and in the Brihadaranyaka-upanishad it is said to have no birth in the words. " The air is a being which never disappears."* On all accounts, the air is not born.

Siddhânta :—As against the foregoing we hold as follows : Though, in the Chhandogya-upanishad, the air is not said to have been born, yet on the principle that we may understand in one place what has been declared in another place on the same subject, the birth of the air which has been spoken of in the Taittiriya-upanishad may be taken to have been declared in the Chhandogya-upanishad as well. The words that " this being never disappears" used with reference to the air are meant as a mere praise, as it occurs in a section treating of the contemplation (upâsana) of the air. Wherefore the air, too, has a birth.

* Chha. Up. 6-2.
† Taitt Up. 2-1.
‡ Bri Up. 4-3.
§ Mundaka Up. 1-1.
|| Mund. Up. 1.1.

* Br. Up 3-5-22.

Adhikarana. 3.

The existent has no birth indeed, because it cannot be explained. (II. iii. 9).

It has been shown that from Brahman, the Existent, akasa etc. have been born, as the sruti says : "The Existent alone, my dear, this at first was."* Now a doubt arises as to whether Brahman, the Existent, the cause of all, Himself takes His birth from some cause, or not.

(*Pûrvapaksha*) :—Now, it is maintained that Brahman, too, has a birth, just as the akasa, which is a cause, has a birth. Only it being declared that "the Existent at first was," it had its birth before all objects of creation. If you ask what its cause is, we say it is the non-existent, because the sruti says "Non-existent this at first was; thence verily was born the Existent."* Therefore, Brahman, too, the Existent is born.

Siddhânta :—Brahman is not born; for it is emphatically declared that Siva, Brahman, alone was in the following passages:

"The Existent alone, my dear, this at first was, one alone without a second."*

"When there was no darkness, no day nor night, no existence and non-existence, Siva alone was, isolated from all." 3

He has therefore no birth, as the existence of all else is thus denied. All else has a birth, since the contrary is impossible.

(*Objection*) :—Just as Brahman is declared to be the cause of all, so the sruti speaks of something else as the cause of Brahman in the following words:

"Non-existent alone this at first was; thence verily the existent was born."†

Thus the non-existent is the cause of the existent.

(*Answer*) :—It is wrong to say so, because it is denied in the words "How can the existent be born from the non existent."‡ If the existent should be born out of the existent, it would involve the fallacious view that a thing is based in itself. Wherefore Brahman alone the Existent has no birth; while all else has a birth, because, otherwise, the proposition that all becomes known when the One has been known becomes untenable.

A. Mahadeva Sastri.

(*To be continued.*)

* Chha. 6-2.
(3) Svet. Up. 4-18.
† Tai. Up. 2-7.
‡ Chha. Up. 6-2.

SERMONS IN STONES.

From the Gorakpur copper plate Inscription.

1. "Salutation to the God, who is manifested in various forms, from earth to the performer of a sacrifice,* who is an universal soul, to be apprehended only by contemplation of saints and who pervades all.

2. "Salutation to the unborn God.† († Brahma, the creator himself not created, and therefore termed unborn) who makes the worlds production, its continuance, and ultimate destruction, and the recolecction of whom serves as a vessel of transport across the ocean of mundane ills.

3. Salutation be to the husband of Lacshmi; to him who reposes on Sésha as on a couch, to him who is Vishnu extracting the thorns of the three worlds; to him who appears in every shape‡ (‡Vishnu, who reposes on the serpent Ananta or Sésha, and who has been incarnate in various shapes, to relieve the world from oppressors.

4. "Salutation be to the blessed foot of Parvati‡ (§ Bhavani or Durga slew Mahistasura. The legend is well known) which destroyed the demon mahisha by whom all had been overcome; and which gives felicity to the world.

श्रीगणेशायनमः.

छित्यादियजमानान्त मूर्तयेविस्वगात्मने।
मुनिनांध्यानगम्याय समस्तव्याविनेनमः।
अजायजगदुत्पत्ति स्तितिप्रळयकारिणे।
संसारसागरोत्तार पीतसंस्मृतयेनमः॥

From the Chitradrug Brass plate Inscription. A. D. 1395.

I. "Salutation to Ganesa. I bow to sambhu graced with the beautiful moon crowning his lofty head; himself the pillar, which upholds.

2. The origion of the three worlds* (*Siva or Mahadeva is figured with the moon as a crest. According to mythology, he upholds the creator. This, and the two following stanzas, seem to be the same which are found, but in a different order, at the beginning of the inscriptions on the plates preserved at the temple of Conjeeveram with some difference, however, in the reading and interpretation). May he, whose head is like an elephant's, the son of Hara the cause of uninterrupted supremacy, the giver.

3. Of boons, and the luminary which dispels darkness preserve us. May the auspicious primeval boar (the incarnation of Vishnu as a boar etc. is well known by whom closely embraced, the earth exults, grant us vast prosperity.

* Siva, manifested in eight material forms: viz. Earth, water, Fire, air, Ether, the sun, the moon, and the person who performs a sacrifice.

THA'YUMA'NAVAR'S POEMS.

(*Continued from page 177.*)

பிறியாத தண்ணருட் சிவஞானி யாய்வந்து
 பேசரிய வாசியாவே
பேரின்ப வுண்மையை யளித்தனையென் மனதறப்
 பேரம் பலக்கடவுளாய்
அறிவா யிருந்திடும் நாதவொலி காட்டியே
 யமிர்தப்ர வாகசித்தி
அருளினை யலாதுதிரு வம்பலமு மாகியெனை
 யாண்டனைபி னெய்திநெறியாய்க்
குறிதா னளித்தனைநன் மரவுரிகொ ளந்தணக்
 கோலமா யசபாநலம்
கூறினபின் மௌனியாய்ச் சும்மா விருக்கநெறி
 கூட்டினை யெலாமிருக்கச்
சிறியேன் மயங்கிமிக வறிவின்மை யாவனோ
 தேடரிய சத்தாகியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
 தேசோ மயானந்தமே. (சசகு)

116. O Bliss of teeming Splendour, O The Supreme Intelligence, being the indiscernible Sat that has filled my heart!

Like an all-gracious Siva-gnani Thou taughtest me to feel the Heavenly Bliss by means of restraint of prana in a state of abstraction. Thou, as the Supreme Lord of *Chitsabha*,* hast plunged me in the ambrosial joy, having killed my *mind* and brought me in contact with the inner *natham* or sound of intelligence. Besides, hast Thou been to me a Divine Gnana and as such made me Thy slave.

Thou didst shew Thyself and direct me in Divine law to the ultimate Goal of *Siva-sayujya* * And neatly dressed in barks of trees Thou camest like a brahmin Guru and didst influence me in the mental recital of Thy Glory. Lastly Thou camest as *Mauni* and didst reveal to me the blissful state of *mona*.†

In spite of these spiritual influences brought to bear upon me by Thee, can I be still left a victim to Ignorance ? ‡

* *i.e.*, Hall of wisdom. Our Siva-Lord dances the dance of Joy in the wisdom of souls who have become His devotees.

† Vide notes to 2nd verse.

‡ Here the reference is to the power of *anava mala*. It is quite appropriately called '*sahasa*'—mala that it is almost the '*nature*' of the soul it attaches to. To subdue it is so difficult that Siva-Lord has out of pure benevolence subjected the devotees sometimes to the hardest trial as in the case of the Saint Siruttondar, whose only dear son was ordered to be cooked as food for the Supreme who appeared as his guest.

(*Notes to verse 115 Continued.*)

"The Yogi is superior to the ascetic, he is superior even to the wise, he is superior to the man of action; therefore, become thou a Yogi, O Arjuna. Among all the Yogis, he who with the inner self abideth in me, who *full of reverence loveth* me, is considered to be the most harmonised.—Gita.

2. "Then therefore the enquiry into Love"—First Sandilya sutra.

3. "Sandilya refutes, as follows, the objection of Patanjal to Love which is *extreme attachment* towards God. The objection is in the sutra of Patanjal running thus :—'*Ignorance, the Sense of Being Desire Aversion and Attachment are distractions.*'

"Sandilya, however, says that Love is not to be condemned, simply because it is an attachment. Things are not good or bad in themselves but the uses that are made of them. Companionship is not undesirable per se, companionship with bad men is no doubt undesirable, but that with good men is to be eagerly sought. Even the deadly poison of cobera acts like nectar, while milk like poison, under various circumstances. Similarly, *attachment* is not to be condemned per se. What the Yoga sutras condemn is attachment towards worldly objects which bring on distraction of the mind, but *not attachment towards God.* Hence as is laid down in the sutra (21) Love is not to be condemned, simply because it is an attachment; for the Love which Sandilya is speaking of is *the Love towards the Fountain Source of all that is pure and holy.*"—J. Magoomdar's commentary on Sandilya Sutra 21.

4. That Supreme love is the extremely reliant state is clear from the recognition of the purport of the Gita."—Sandilya Sutra 83.

5. "Every one obtains emancipation from supreme love."—Do. 84.

6. "Every one will surely receive me, by shewing supreme love towards me"—Gita.

7. "*Identification* with Him proceeds from the extreme dissolution of the mind in Him, by undivided devotion" Sandilya sutra 96.

(This sort of identification or identifiableness, a Siva Siddhanti would rightly and aptly call '*Sivôhambhâvana.*')

8. "He, the Highest Purusha, O Partha, may be reached by *devotion to Him only*, in whom all beings abide, and by whom all *this* is spread out"—Gita.

(Note here that Sri Krishna teaches to Arjuna the existence of a Turiya Murti. This supports Mr. Suba Row's correct observation that our Krishna Bhagavan was *a* Perfectest Jivan Mukta sent down to procure relief to this world.)

9. "Love is superior to others, as they are in need of it"—Sandilya Sutra 10.

"There are various paths," says J. Magoomdar, "leading to release or emancipation, such as the paths of Love, Knowledge, Action, Yoga and so on; but *that* of Love is superior to all. Wisdom can aschieve nothing without the help of Love. The wise man without Love is invariably a victim to the *snare of his intellect*, and so is the Yogi devoid of Love to that of self-mortification. It is love that imparts its divine warmth and lustre to wisdom or Yoga. The man of action must also be full of love for humanity or he will be wanting in the main spring of his action"—commentary on the above sutra 10 *c.f.*, 85th verse of Saint Thayumanavar above with notes.

10. "He who seeth the *Atma* thus, thinketh It thus, Knoweth It thus, becometh one whose entire love is to the Atma &c"—Chandogya Upanishad. Mr. J. Magoomdar says "In this passage are given the *various stages* through which a man has to pass in order to reach the *Final Goal* and *knowledge* here is mentioned as a lower stage than *love*, which is mentioned after the former." *A Saiva Siddhanti goes further and says that all the four stages, Sariya—Kiriya—Yoga—Gnana), are successively indispensable and, (unavoidable and each inseparable with pure Love.* In other words in order to reach the Final Goal a soul pliant with Love should have and could not but have gone through the four stages successively either in final birth or in the birth previous thereto. For instance our Saint *Kannappar* got through these stages in his previous birth as Arjuna under Sri Krishna, his divine teacher, with the effect that he (*Kannappar*) was only to be born again amongst the warlike race and, by the emotional prayer with Extreme Love to Siva attained Siva-Sâyujya (the Highest Goal for a perfectest soul) in the Sri Kalathi Siva Temple. So, from a Saiva Siddhantis stand-point all the four stages (Sariya etc.,) of action, Yoga and Gnana are all necessary; and a soul ascending through *these steps* in the ladder should throughout bear in mind the need of the hold or anxiety of *pure and holy Love to Supreme Siva*. Hence I think that I was, according to our Sruti 'அவனரு ளாலேயவன்றாள் வணங்கி' (adoring His Feet by the aid of His Grace), inspired by Sikalathi nadhar to sing before Him in the Holy place called Srikalathi.

"அன்பே சரியை யோரன்பே கிரியை மற்றன்பதுவே
முன்பா மியோக முதிர் சிவஞான முதிர்ந்தவன்பாம்
என்பே யுருகி விழிமனமா யதனுமேற்ற வன்பால்
அன்பே யுருவாஞ் சிகாளத்தி நாதனு மாதலதே."

(Love is Siva-Sariya, Love is Siva-Kiriya and Love is the much regarded Siva-Yoga and Love extreme is the *Supreme Sivâdvaita-Gnana of Bliss eternal.* Such a love is to be acquired by the complete dissolution of our lower manas in the Sikalathinather (Siva-Lord) and by the melting of our bones &c. And it is Love that enables us to become or assimilate ourselves with Sikalathinather who is *The Love Supreme.*)

12. Thus, we have seen that action, Yoga and Gnana are but necessary auxiliaries to *Love* being stimulated in the aspirer of Siva-Sayuja till he attains purity and becomes identified with Siva (God of Love) in the Supreme Advaita Union posited by this school.

13. So, Sandilya says in his 27th Sutra "Love requires constant stimulation, till purity is attained, as rice is to be struck *over and over again*, till it is free from impurities." 'Similarly, in order to deepen and purify your Love, you are to *constantly fix your mind on the Lord.*'—J. Magoomdar c. f. notes to 'ashtaânga Yoga' under verse 61 supra.

14. "Similarly, though nothing can be done without love, still you must not neglect the practice of virtues (sariya, kiriya &c) which will strengthen the hands of Love." *Love and the four stages or steps Sariya—Kiriya—Yoga—Gnana are so connected with one another that one of them cannot render read benefit without the other combined with it.* To instance an analogy

"பத்திசே ரன்பைப் பசுவன்ன மாக்கிப் படிபடியாஞ்
சத்தி சாதிக்குஞ்சரியை முன்மூன்றைத் தெவிட்டலுறச்
சுத்த நீராக்கிச் சுக சிவஞான மறுசுவையாய்
முத்தியாந்த முடவிலே கொண்டுநான் போகிப்பனே."

(considering *my Love to Siva*; *my practising the Siva—sariya, Siva-Kiriya and Siva-Yoga*, and *my* Siva—*Gnana of Bliss* to be as necessary for my attaining the *Siva-Sayujya Mukti as rice, water, and six tastes* are for our physical health, respectively, I shall sincerely aspire for the said Siva-Sayujya.)

15. It will not be out of place to state the marks of Love and definition of Love :—

(*a*). "The marks which characterise the Love towards the Lord are :—*Veneration, delight in objects resembling Him, joy in His presenee, pain in His absence, in diference towards other objects, feeling of Glory in Him, living for His sake, feeling that every thing is His, feeling all is One, absence of Hostile feeling towards Him,* and other marks not mentioned for the sake of brevity"—Sandilya Sutra 44.

(*b*). "*Bhakti* is the love of the lover towards the beloved, divested of its sensual nature."

(*c*) "*Prayer* is the spontaneous outburst of deep *emotions* that agitate the heart."

(*d*) "True worship consists in *being* and *doing as well in order to being*, like unto the Father who is in Heaven, and *not merely saying something.* The worshipper sets *an ideal* before his mental vision and tries to fashion his life after that ideal. Sometimes his heart may overflow with the love and reverance he feels for his ideal and sincere prayer is nothing but the spontaneous outburst of his enraptured heart. Set forms of prayer are intended for reminding the worshipper of the ideals of his life. When a christian "looks towards the Heavens" and says "Father, Thou art merciful", he, according to his idea, is worshipping God although he has no image of mercy before his physical eyes; and if he is worshipping sincerely he has the ideal of mercy in God before his mental eyes and longs in the heart of his heart to become as merciful as God Himself. If he however rests satisfied with simply uttering the words, "Father, thou art merciful," without trying to become as merciful as God Himself, his worship is of no use; for, in that case, he does not advance an inch towards his ideal.'—J. Magoomdar (Note how our Esteemed brother hits at the hidden truth of Christianity being a good Religion of Love i. e. of idol worship or *Ideal*-worship)

(*e*) Idol-worship, *which is a mark of Love,* is not a thing to be neglected even in the advanced stage of Siva—Gnanis. "*As the very best among us are not without frailties, and would not fulfil our ideals, sages, says Srimat Bagavat, "introduced idol-worship."*—J. Magoomdar. *c.f.* the notes under verses 92 and 93 above. *c.f.* also what Dr. C. T. Stockwell observes in his paper read before a club in spring-field (vide p. 7 Awakened India Vol iv of January 1899. "In this connection let me call attention to the fact that Prof. Wundt of Leipsic, in his "Facts of the moral life" has shown, as stated by a recent writer, "by psychological analysis that the moral evolution has been wrought by the interplay of two factors—the *feeling of reverence and the feeling of sympathy,* neither of which is adequate to carry it on *alone.*" If this be true, and it would seem to be capable of proof from a historical point of view,—then do we not need, for the realization of the highest moral progress, a union of the *deepest reverance of the theist* with *the tender and more innate sympathy of the* pantheist ?—sympathy which comes of that love of universal nature, of universal life in all its forms? Only thus it would seem, shall we arrive at the truest and most effective conception of the *fatherhood of God and the real brotherhood of man.* When historic theism and historic pantheism shall have advanced to *a point where full coalescence is possible,* then will the present movement in the world of thought have reached, apparently a *destined goal.*"

R. SHUNMUGA MUDALIAR.

"PURRA-PORUL VENBA-MALAL."

(*Continued from page* 260.)

PADALAM III.

THE *Vanji*-WREATH, OR INVASION OF THE ENEMY'S TERRITORIES.

Raids such as have been described naturally lead to systematic invasions of the territories of those who have proved themselves such troublesome and treacherous neighbours. The injured king now declares war, or makes war without declaring it; while he and his warriors, binding the *Vanji* wreaths upon their brows, go forth with their fourfold full array of elephants, chariots, horses, and infantry. The *Vanji* is the general name for any creeping plant, such as is found on all the mountain slopes. This particular wreath is represented as composed of flowers of a yellow colour, and the plant is one whose leaves are green all the year round. It is the symbol of a race the fire of whose valour is never extinguished. It is curious that *Vanji* has become the poetical name of *Karur*, the Cera capital, and it would seem taat the Ce'ra kings, of whom twelve are celebrated in the P.N.N., were remarkable for the frequency of their invasions of neighbouring territories. Being for the most part mountaineers, their energy was resistless, and we may add that their wrath was implacable. Thus in P.N.N., 4, the great poet *Paranar* sings of one of these expeditions, and his song is a specimen of very many in the same work. He celebrates the sword, the jewelled anklet, the capacious shield, the fiery charger, the resistless elephant, and the towering banner-crowned chariot of a king; and thus concludes:—

" Like the rnddy sun arising over the dark sea,
art thou in thy beauty, O king!
And therefore, the land of them that provoked thy wrath
shall ceaseless mourn, foodless, and helpless,
like the tender infant forsaken by its mother!"

§ 1. *The Invasion..*

The king puts on the unfading *Vanji* wreath, and contemplates the subjugation of the enemy's land.

[The invasion and complete subjugation of the whole southern seaboard by the famous Pandyan *Nedum Ceriyan* is related in P. Pattu, vi, 149, etc.]

VERSE 36.

" Like young bulls red-eyed
the youthfnl warriors bend their bows,
with glistening eyes, longing for the battle-feast; and so put on the *Vanji* wreath, to subdue the unsubdued."

§ 2. *The Invading Hosts.*

The heroes arise in their wrath, brandishing their bright swords, amid the trumpeting of the elephant-hosts.

VERSE 37.

" The drums sound out like the roaring of the angry sea!
Wreathed with the *Vanji* the valiant bands rush on.
In the midst of the glittering bands, like the eternal fires,
the elephants madly rush on like black clouds in the rainy sky."

The following verses speak of the uplifting of the banner, and the unsheathing of the sword. *Kottavai* is again introduced as putting to flight the enemy's forces.

§ 6. *The Model Hero.*

VERSE 41.

" You ask how the hero distinguishes himself: he is
foremost mid his kinsmen's hosts. He emulates the
prowess of the bravest. Like fire he penetrates the
foeman's rank: these are the deeds of the jewel-ankleted hero."

§ 8. *Woe to the Conquered.*

The soldiers commiserate the sufferings of the land they overrun.

VERSE 43.

" The lotus-like eyes of the warrior, whose breast bears
the warlike wreath, are wet with tears, as
he exclaims: 'They perish, a fearful spectacle to all beholders,
they who erewhile rode forth with garlands gay,
with glistening eyes, and sound of warriors' cars.' "

§ 9. *The Rewards.*

As they come to distribute the spoil, the question arises, who of the foe shall be spared?

VERSE 44.

"Touch not the temples, where sacrifices are offered;
spare the dwellings of the holy ascetics;
enter not the houses of the sacred Vedic Brahmans.
Let all the rest be abandoned to our warriors as their guerdon."

[So P.N.N., 9.]

The vanquished enemy now submits and pays tribute. The prowess of the heroes is again celebrated.

§ 14. *The Wasted Land.*

The devastation of the ravaged land, and the deserted homes, described. [Cf. P.N.N., 6.]

VERSE 50.

Spoils.

" Gather the slaves, the heaped-up jewels, pearls,
red gold, the plunder from the stately homes,
and give them to the warriors; while subjects
of the hostile king make loud laments!"

The inhabitants of the invaded land flee on every side; the country is ravaged with fire; and the invaders build their fortresses.

§ 22. *The Warriors' Feast.*

VERSE 58.

"The instruments of music sound out. The heroes like tigers rush upon the field and reap the crops and feast, while they explore the resources of the vanquished lands."

§ 23. *Glory to the Conquering Invaders.*

Triumph and pity mingle in the final song.

VERSE 60.

" Where palaces like mountains reared their heads, the roar
of the consuming fire is heard. Wild jungle plants grow
among the ruins. The conqueror rides glorious on his lofty car,
round which triumphing hosts flow like a mighty sea!

These desolating wars account for the multitudes of deserted strongholds whose ruins are yet to be seen, and for the comparative sparseness of the population at the period when authentic history begins. In P. N. N. twelve lyrics refer to this chapter. In all the poems there is a note of an oft-times savage ferocity. These old Dravidians were great and most implacable warriors!

Whatever faults may be found with the government under the *Pax Britannica* by peevish and restless partisans, we see that the idea of a *Pax Tamuliensis* is a myth.

PADALAM IV.

THE KA'NJI PADALAM, OR THE DEFENCE OF THE

The Kânji is the *Ulmus integrifolia*, or elm-tree, and its foliage was dark. Its flowers and leaves formed the wreaths worn by the defenders of an invaded country, and were supposed to be indicative of a stubborn resolve to conquer or die. This most generally ended in the death of the king and the overthrow of his kingdom, and hence the same word (Kânji) is used for the wreath of a minstrel who inculcates moral precepts, and more especially dwells on the instability of worldly things. The word Kânji has thus become a synonym for 'sober counsel,' and some of the verses under this heading have nothing particular to do with war. The great example of this is the Madura-Kânji, an account of which will be given in the life of the Pândiyan, Talai-Alanganatta Ceruvendra Nedum Ceriyan.

§ 1. *The Kanji Wreath.*

The inhabitants of the invaded country put on wreaths of the *Kânji*, and retire to make a last stand in their mountain fortresses.

VERSE 61.

" 'Since there is no longer any band to withstand the foe upon the plain,
at least we can die on the heights of our native hills!'
So saying, intent upon the defence of their little mountain homes,
the warriors assume the *Kânji* wreath."

The following verses in the chapter illustrate the fierceness of the final struggle. Marvels of bravery are related. The heroes fall; their wives perish with them; the warrior rips open his wounds and dies on the plain; demons and demonesses brood over the gory battlefields, sometimes helping and sometimes destroying the dying men; much toddy is consumed, libations to the great demoness are poured out, and a universal wail is heard.

§ 19. *The Elegy.*

Praise and pity mingle in the song as the heroes ascend to the paradise of the valiant.

VERSE 80.

" He was the raft on which his people sailed over the sea
of battle! He was a pillar amongst the mighty! He was
the life of his town, and of the world! The door
of charitable deeds has been closed by the spear
that tore open our leader's breast!"

In P, N. N. there are forty-one lyrics, of which this gives the keynote.

Other topics are introduced, but the chapter ends with the 'crushing defeat' and it would seem, the extermination of the conquered people.

PADALAM V.

THE DEFENCE OF THE FORT.

THE *Nochi* WREATH.

The next chapter speaks of the defence of hill-forts. When hostile kings besieged a fort its defenders were accustomed to assume a wreath of the leaves and flowers of a wild creeper called the *Nochi*, or 'Vitex Nirgundi.' There are many species of the *Vitex*, which is often called the 'five-leaved chaste tree' (see Ainslie's "Materia Medica," vol. ii, p. 252). The flowers are of a pure, pale-bluish colour, and have a pleasant fragrance. This flower is very celebrated in Tamil songs. The poet Moci-câttanar has sung of it very sweetly (P. N. N., 271, 272):

" Like linked gems are *Nochi's* curling ringlets blue,
Mid all the flowering trees is none whose tender hue
So fills the soul with love as thine, whose blooming wreath
Men see the youthful maiden's slender form ensheathe,
In the wide guarded city,—sight beloved of all;
And when fierce enemies attack the moated wall,
The warriors on their brows thy flowers defiant show,
As sign they shield their virgin fort from every foe."

It was the symbol of chastity, and those that wore these wreaths were pledged to keep their fort inviolate. The virgin fortress guarded by warriors so adorned,

laughed at its foes. Much of romance mingled with the ferocity of those ancient days!

§ 1. *The* Nochi.

The heroes go forth to guard their turret-crowned battlements, whence archers shoot forth their deadly arrows.

VERSE 86

"Like the host of the *Avunar*, whose triple fort
the god with surpent crowned, and fiery form would take,
these warriors crowned with *Nochi* wreaths
guard their strongholds, wielding the sharp-pointed dart."

This is one of the common places of Hindu verse, here borrowed from the *Mahâ Bhârata*. The story of the destruction of the three forts of the *Asurar* (or *Avunar*) is most celebrated (see Muir's Sanskrit Texts, vol. iv, pp. 203, 225).

There were in the sky three cities of the valorous Asuras, one of iron, another of silver, and a third of gold which Maghavan (Indra) could not demolish, with all his weapons. Then all the great gods, distressed, went to the great Rudra (afterwards known as Siva) as their refuge, and said to him, after they were assembled: "Rudra, there shall be victims devoted to thee in all the sacrifices. Bestower of honour, destroy the Daityas with their cities and deliver the worlds." He, being thus addressed, said, "So be it"; and making Vishnu his arrow, Agni its barb, Yama, the son of Vivasvat, its feather, all the Vêdas his bow, and the excellent Savitri (the Gâyatri) his bowstring, and having appointed Brahmâ his charioteer, he in due time pierced through these cities with a three-jointed three-barbed arrow, of the colour of the sun, and in fierceness like the fire which burns up the world. These Asuras with their cities were there burnt up by Rudra. [Cf. Tiruvasagam, xiv.]*

One of the most famous historic (?) defences of a fort is referred to in P. N. N., 21. The fort was called Gana-pereyil, and its king bore the epithet of *Ve'ngai-marba'n* (he whose breast wore a *Kino* garland). It was besieged by the famous king of Madura, *Ukkira-peru-Varuthi*, of whom something will be said in the Analysis of the P. N. N. The poet *Múlam-kirar* of *Aiyar* enumerates the parts of the fortification: "There was first of all, a moat so deep that it reached down to the abodes of the demons; next there was a wall that rose up to the heavens; this was crowned with turrets from which the archers shot forth their arrows; there was an impervious wood that surrounded all; and there were numerous small forts at every angle."

The chapter contains the usual praises of the king and his warriors, relates how they fell fighting to the last: "they desired not, these lions in the fight, to guard their bodies or their lives." There is also [...] that these sieges were often the result of a refusal on [th]e part of the king to give his daughter in marriage to the leader of the besieging army.

PADALAM VI.

THE BESIEGERS: ATTACKING ENEMIES' STRONGHOLDS.

THE *Urriñai* WREATH. [Venbá, 95–126.]

When an army marched to besiege a fort they wore a wreath of the Urriñai (*Oerua lanatar*), a species of cotton-plant, which is mentioned in P.N.N., 50, where it is said to have 'golden shoots,' and to belong to the 'Western Country.' This seems to have been worn by our heroes in derision, implying the worthlessness and weakness of the fort they went to seize. There is little remarkable in this charpter. We are told in it that sheep were offered in sacrifice by the combatants; the exploits of Vishnu, who stormed a fort called *Viraco*, are celebrated; as also those of Sivan (as above). The encircling wood is cut down; the besiegers make rafts on which they pass the moat; scaling ladders are applied to the wall; the besiegers leap down into the area; tremendous fights take place; and the fort is taken.

§ 23. *Utterly waste.*

This relates how the conquerors, yoking asses, plough up the foundations of the fort, and sow worthless jungle plants upon the spot.

VERSE 120.

"The beautiful homes with pictured walls are levelled with the dust;
asses are yoked to plough up the soil with spears;
while worthless plants are sown on the foundations.
Thus rages the conquering king!"

Other verses tell how there is a solemn washing of their blood-stained swords in sacred waters, and their presentation as offerings. The conqueror is solemnly wedded to the newly-acquired country; neighbouring kings bring tribute; and the chapter ends with universal submission: "They make a desert and they call it peace."

This subject is formally discussed in *Tol-Káppyam*, Porul, 66–68, pp. 135–146. An admirable illustration of it is found in P. Pâttu, vi, 149, etc.

PADALAM VII.

WAR IN GENERAL.

THE *Tumbai* WREATH.

When a king contemplated an offensive war he assumed a wreath of the especial war-flower, the *tumbai* (*Phlomis Indica*). This is celebrated in Sanskrit as the *drona*.

*Now printing at the Oxford University Press.

§ 1. *The Wreath.*

VERSE 127.

"The king, whose war-drum sounds like unceasing thunder from the stormy clouds,
contemplates war that shall bedew the battlefields with blood.
He has put on the warlike *tumbai* wreath, and leads forth his hosts eager for the glorious strife."

To these old kings the excitement of war was a necessity of life; it was only thus that the monotony of existence could be relieved. Yet the horrors of war are much dwelt upon in these verses, and the king is represented as hesitating, and only deciding upon battle when its necessity was apparent. The twenty-five verses of the chapter present, without any attempt at arrangement, many of the striking incidents of ancient war.

§ 2. *Presents to the Troops.*

The king heaps upon his chosen warriors gifts so that they go forth joyously under his banner.

VERSE 128.

"Badges of victory, lands, precious treasure, farms,
murderous elephants, and horses,—the king distributes.
His enemies, tho' strong in horses and chariots, tremble when
they hear of the movements of the jewel-bearing king."

§ 3. *Can the fight not be prevented?*

Both armies are brave: might it not be well to avoid a struggle?

VERSE 129.

"Should these warriors meet on the dèmon-haunted battle-ground
and with their polished spears begin the fight,
't will prove the saying false, that 'glory of the king
is guardianship of human lives.'"

Praises are now sung of the elephants, the horses, the gallant heroes, and the war chariots.

§ 9. *The Bard's Eulogy.*

The battle has been fought, and the bards on the battle-field burn or bury the dead with appropriate songs of praise.

VERSE 137.

"The tender spouse, the mother, the children know not this!
Upon the battle plain the fiery piles are lit, the death songs sung!
Heroes who fell beneath the elephants they slew
have gone to banquet with the heroes' gods!"

While demon shapes like fantastic shadows dance before, behind, and around, the bodies of some of the slain heroes are carried home.

§ 23. *Joy mingled with wailing.*

The wife, seeing the body of her husband covered with glorious wounds, and still grasping the sword, weeps with proud joy.

VERSE 151.

"Even death is abashed, for here is valour greater than his own!
The wife takes the sword from the hand of her dead warrior;
and, watching his calm triumphant repose, is glad as she bedews his breast with tears."

This ends up with her voluntary death.

§ 25. *All died gloriously.*

They perish not; their renown is established for ever, though they lie strewn over the battlefield.

VERSE 154.

"They urged a stubborn fight alone; the two kings fell,
grasping still their spears; the earth is desolate!
Swiftly their wives uprose, and threw themselves into the flames.
Behold, even fierce death himself is satisfied."

This last verse seems to be a reminiscence of the history referred to in P.N.N., 62, 63. There the kings were the Ceran prince Kudakko-Nedum-Ce'rala'than, and his rival the Coran Peruvirral Killi, who fell on the same battle-field. Their deaths were sung by the poets *Karattalar* and *Paranar*.

There is power and pathos in the following dirge, by the former of these:—

P.N.N., 62.

"What has become of the defiant valour of these rival kings?
Demon-Furies probe deep the wounds of the fallen heroes.
While with bloody hands they besmear their dishevelled locks,
hovering round they display their blood-stained forms.
With sullen sound the death-drums moan, while demons dance.
The kings themselves raging with heroic wrath are fallen and lie amid the vultures that devour the slain.
The victory-vaunting kingly canopies are low, the drums that erewhile announced the leaders' glory and their sway, lie broken there.
Over the field, where myriads fought, a fearsome stillness broods.
The heroe's wives on dainties feast no more, nor bathe in perfumed waters, but lie dead on the bosoms of their lords
They have gone to feast in the world of the gods,
who wear unfading wreaths from the tree of Immortality,—
whose eyes slumber not,—who eat ambrosial food.
Let the glory of the heroes live for aye!"

The site of this famous battle is unknown, but it is often referred to in old Tamil verse.

(*To be continued.*)

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, MAY 1899.

PROPHETS AND THEIR MISSION.

"Let not Moses speak unto me, nor any of the prophets, but rather do Thou speak, O Lord God, the Inspirer and Enlightener of all the prophets."

THOMAS Á KEMPIS.

It has been the fortunate feature of every religion that counted among its adherents a large number of men, that brought spritual solace to the minds of sin-cankered individuals, to undergo what might be called periodic ecdysis. One set of doctrines and observances please and stimulate its votaries at one phase of its existence, to be only succeeded at the next generation by another body of creed and a different liturgy, which may in fundamentals resemble their predecessor, and whose disagreement, minute though it be, would be patent to a conscientious student of any religion. Such are the steps by which religion progresses, and such is the almost imperceptible course of its motion, that to none but a trained student, its rapid changes and stable fundamentals would be apparent. Even in that immobile miscellanea which are sometimes conglomerated together as Fetichism it is possible for a comparative religionist,to find within its inmost depths, an evolving life pulsating, and an innate tendency that aims at a distant perfection. What Prof. Max Müller's admirable lectures on "The Anthropological Relgion" have done in unravelling even to the minds of determined sceptics like Spencer, and rabid Christians like Sayce who could not imagine anything like organic unity or orderly growth in any religion but their own, leaves us not in any necessity to touch on that subject much. He has shown us by lucid argumentation and by a study of their languages, how useless it is for us to believe even in the traveller's accounts of native tribes of remote countries, which record only eye-witnessings, unless coupled with a competency in him to move socially with the aborigines, to induce in them a confidence with regard to his well-minded curiosity, to study their sacred writings and understand their genuine spirit, and to be able to speak freely with, and convey his ideas to, them. He shows by unmistakable examples, how also the versions of well-minded globe-trotters, liberal-viewed missionaries, are in most cases untrustworthy and contradicting each other,in the light of the further labours of recent men who have studied the tribes and their creed for the sole sake of learning their religion. Totemism, Fetichism and many other allied forms of worship prevalent among the so-called semi-civilized races of America, the Andamans, Africa and the rest, are shown by him to have an organic growth and to hide within them all the salient points of a soul-satisfying religion. With the evolving tendency and progressive growth of Hinduism, Prof. Max Müller has excellently dealt in his Hibbert lectures. And Rhys Davis has done the same for the religion of the Buddhists. Zoroastrianism and Confucianism are religions for a continued history of which we might direct the attention of the enthusiast to the clear manuals of Haug and Legge. Alongside of the natural tendency of the Human Mind to hanker after innovation, and to be the subject of steady though sometimes convulsive progression, it is scarcely possible to shut our eyes to the inscrutable trait of every religion, that it should be invariably influenced from time to time by the thorough-going speculations of some religious leaders who variously called themselves as saints, apostles, prophets, saviours and the like. Every step in the onward progress of religion, each excellent point that tended to clarify its doctrines, has always been associated with the reform of one man of strong intellect, with the well-directed labours of a pious enthusiast. In bigger religions, by virtue of their sacred scriptures being handed down as written documents, from generation to generation, the teachings of these venerable men have been embalmed and preserved in writings, and along with their canonical books and their persisting influence, the remembrance of the names of these individuals in the mouths of their votaries had become a desideratum. While in smaller religions, the zealots of which had more truth and faith in them than vain rhetoric and word-spinning metaphysics, the names of the epoch-making leaders and reformers could not be remembered beyond a certain number of generations, since in the absence of writing as a vehicle of religious thought, there was no means to preserve their teachings and to remind their names to the fervent minds of their untutored adherents. This would explain why the names of a Pythogoras and a Sankaracharya should be remembered, why

the moral confessions of a St. Augustine or a St. Bernard should be recorded, why Laotze and Buddha should be idolised. For a keen student of religion, the subtle intricacies which Sankara has introduced in the region of Hindu Philosophy, must be evident, and Hinduism should lose much of its all-embracing catholicity and depth of metaphysical reasoning for the absence of a such a glittering roll of names,as those of Ramanuja and Madhava, Vidyaranya and Vijnanabhikshu and the like. In Christianity the rapid march of new ideas and the steady influence which the ever-progressing Science has exerted on the ethics and philosophy of that religion, have introduced more of orderly evolution and virile progress than in the annals of any other religion. Christianity has been, ever from its dawn, a literary religion, a religion that boasted of an ever-incessing number of adherents who had a cultured language of their own, and thus a history of its progress, minute to the very nature and temperament of its adherents, has been preserved to us in books. And here therefore our expectations receive more than a real gratification. These prophets have been looked upon in various lights by sundry men of each religion. Some have been thought to be superhuman in origin, to have been attended with extra-ordinary wonders in Nature at their birth, to have worked Miracles to attest to their Divine commission, and to have ended their lives in the most marvellous of ways. It is not our purpose to dwell on the peculiar tendencies of the Human Mind to look upon things of the past with a reverential awe,to enlarge on the irrepressible aim of Human Nature to invest everything antique in a superhuman halo and to lay it in a Divine setting. This fact receives its best example in the true and represented nature of Mahomad, and in the wonderment and notoriety that attend even the most modern of Indian religious reformers, such as Rajah RamMohan Roy and Keshab ChunderSen, Swami Ramakrishna Paramahamsa and Kabir Doss. Such prophets have in every instance been intimately connected with the expurgation of some corruptions that cropped up in a religion at a particular age, and they have left the religion richer in religious lore than what they found it in. The same craze that led the votaries of a religion to look upon the religious leaders, with a superhuman awe and an almost Divine worship, the same fancy that leads an archœologist to regard old ruins in a blinding sense of soul lifting respect and unearthly regard, the same reverence which a man of literature feels for an old copy of a forgotten poet, has led the people at large to set the prophets at a Diviner level and to transfer even to them, in a degree, the functions of that Limitless One, of which they were the earthly tongued exponents. We have therefore been taught to look upon a prophet as a saviour of the world, another one as being able to intercede with God and set right our blemishes, a third man as the Inexhaustible Deity itself in human form. In every scripture that has been written in the name of God, and in every votary that directs his eyes to Heaven with a yearning heart after the Infinite, the same infinite fountain of Grace is surging up, the same virile step towards the infinite Goal is made. Nobody need presume to take up into his hands the benovalence which is His alone, or the mercy of which He is an infinite ocean. His presence is shadowed forth in the towering hills,in the many-coloured flower and in the awe-inspiring ocean. No man need be taught the truth of this so long as he has eyes to see and ears to hear. What the prophets themselves evidently meant to do was to shout about the Infinite when the people's ears were getting waxed, and to point to the Infinite Lustre and blaze their torches of preaching when the moral eyes of men were getting dim. To search for that Infinite, to be feeling after the Divine Vivifier we need go to no man for direction,for,in Him we live and move and have our being. When the perception of the Infinite becomes an accomplished fact for the mind, what could be done in the way of pure worship before that Limitless Splendour, so long as we are tramelled by the shackles of flesh and blood, so long as we could not but anthropomorphise the Infinite Attributes, becomes a realised vision. And herein lies the truth and essence of religious perfection of every Human Soul. It is the height of mental worship that leaves us on the lowest bolder of the Spiritual Mountain, and what one must be able to do, despite the orthodox fanaticism of rank religionists, and the pathological mental abnormalities which the modern *yogins* are able to induce in their own bodies,and which are usually mistaken for the signs and wonders of the Higher Path, is to approach as best as one might the Throne of Sanctity, to reach the highest pinnacle of godly meditation, and to surround one's notions with the best ethical exactitude which his heart dictates. And there the yearning Pilgrim should stand at the lowest step of the Golden Stairs and when the life-immuring bonds snap, the wheel of karma rotates, landing him for a time in a happier realm of blissful beatitude, than it was his lot to live, when striving on this world below.

V. V. RAMANAN.

LECTURE ON CREATION.

Opinions as to the origin of the world.

The problem of the origin of the world was the first to engage man's speculative activity. The question. "How did the world arise ?" is found in the mythologies of all peoples, and it is general by answered in a wrong way. Some cosmogonies in tracing out the origin of the universe resort to the theory of an unformed, eternal, self-existent matter, of which the world was made at the bidding of a Supreme Power; and this theory was done away with in our last lecture. But most of the ancient cosmogonies describe the world as originating from God by emanation, so that in no way it is distinct from God, but is evolved out of God's substance, and in consequence God is at the same time the efficient and the material cause of the world, the clay, the potter and the pot, the spider and the web, the creator and the creature, the architect and the building. The theory of emanation, therefore, is one of the oldest in philosophy, and it reperesents the effort of the human mind, eager to solve the mystery of the origin of the world, and yet not able to transcend the power of the imagination.

The theory of emanation in Hindu Philosophy.

Now, in no cosmogony is this effort more apparent than in the cosmogony of the ancient Aryans. In the Book of Manu, son of Brahma, creation is thus described :—

"This universe existed only in the first divine idea yet unexpanded, as if involved in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immersed in sleep."

"Then the sole self-existing power, himself undiscerned, but making this world, with five elements and other principles of nature, appeared with undiminished glory, expanding his idea, or dispelling the gloom."

"He, whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even He, the soul of all beings, whom no being can comprehend, shone forth in person."

"He, having willed to produce various beings from his own divine substance, *first with a thought created waters*, and placed in them a productive seed."

"The seed became an egg bright as gold, blazing like the luminary with a thousand beams, and in that egg he was born himself, in the form of Brahma, the great fore father of all spirits." (The Laws of Manu, ch. 1, vers, 5-10.

In this account of creation it is first said that "the sole self-existing power, having willed to produce various beings, *first with a thought created the waters*;" and so far the theory is acceptable, because it is creation, not emanation; but the following words are added: "and placed in them (the waters) a productive seed; the seed became an egg bright as gold, and in that egg he (the sole self-existing power) was born himself in the form of Brahma, the great fore father of all spirits:" so that all various "beings are from his own divine substance" which is sheer emanation.

Later on theory of emanation was received by the Hindu philosophers in all its crudity, as it appears from the following celebrated verses of the Purusha Hymn : Rig-veda, Mandala x. 90—Translated by Monier Williams in "Indian Wisdom."

"The embodied spirit has a thousand heads,
A thousand eyes, a thousand feet, around
On every side envoloping the earth,
Yet filling space no larger than a span.
He is himself this very universe;
He is whatever is, has been, and ahall be;
He is the lord of immortality.
All creatures are one fourth of him, three-fourths
Are that which is immortal in the sky."

Finally we find the theory of emanation polished and refind by later philosophers in all the Puranas, and especially in the Gita, where the "Great One" declares to Arjuna some of his endless emanations, which cause him to be the "self in the heart of every being, the beginning, the middle, and the end of every thing." (Gita Chap. X. 19, 39, Ch. VII. 3 and elsewhere.)

And this is likewise the view of most of the Hindu Philosophers of our time. They conceive the world as having been originated from the material side of Brahama, the self-existent eternal being, who in consequence is in no way distinct from the world.

The theory of emanation not defensible.

But is it really so ? Is the theory of emanation defensible on philosophical grounds ? Can we explain the origin of the world by saying that everything came from God by emanation ?—The theory of emanation is utterly absurd, and this can be proved from the consideration of the divine nature as follows :—

You can divide a block of wood, stone iron into particles, because their nature allows of it, because they are substances earthly, material, consisting of parts, and in consequence divisible. But it is not the same thing with Almighty God. God's Being is physically and metaphysically simple, namely, not only does He exclude division, but with him all composition is incompatible. If therefore God's substance has no parts, if God's substance excludes composition and is substantially and accidentally simple, how can He emit parts out of his substance ? How can this Universe have emanated from His substance ?

Moreover, God is immutable or unchangeable in his Divine Being. But this world could not have evolved or emanated from Him, without his substance being changed as often as He assumed a shape or form which He had

not before: because all emanation is essentially a change: and to make the unchangeable God changeable is to destroy the very primary idea of the Deity.

Furthermore, God is an infinitely perfect Being. No perfection can be added to Him, as in His simple unity He contains all conceivable and possible perfection, and what is infinitely perfect can receive no addition of perfection. But every emanation would be an addition of perfection to God. Every man newly born, every tree newly blossomed, every stone newly formed, every house newly built, would be a new manifestation, a new emanation of God's substance, which emanation was wanting to God before, and it was added to him only in course of time. To this the right idea of God? No. such a God weuld be no God at all, but a monster, a chimera, a madman's dream, a perpetual blasphemy against the true, living God.

The theory of emanation leads to pantheism.

And such is the direct consequence of the theory of emanation. For, as we stated in our first lecture, if the universe had emanated from God, the pantheistic theory in regard to the origin of the world would be the right one. In this supposition everything would be God, part and parcel of God, a portion of the Deity, a fragment of the divine substance. According to this theory, creatures would be but particles emitted from the Divine essence, and God would be at the same time the material and the efficient cause of the universe, the agent its material cause and the effect, the clay the potter and the pot, the spider and its web, the creator and the creature, the architect and the building, heaven, earth, trees, animals, men; in short, everything visible and invisible, would be but a different shape, form or clothing of the same universal God. Now the absurdity of all these notions is apparent; nor do they need refutation.

Neither is the absurdity less, if we say that the world originated from God by emanation inasmuch as all forms of being, although diverse from, and opposed to, one another, are so many several determinations under which the First Being manifests itself, and yet at the same time all are one and the same, in as much as it is the same First Being that manifests itself under all these diverse determinations. For, besides the reasons given above, no one can conceive this universal Being that is everything, and yet He himself is nothing: turning into everything, and yet preserving nothing for himself, assuming at the same time every shape, every form, every nature, fire and water light and darkness, intelligence and imbecility, purity and foulness, life and death, entity and nonentity.

The theory of emanation the out come of mental weakness.

We must therefore conclued that the theory of emanation is due to the weakness of the human mind, "eager to solve the mystery of the origin of the world, and yet not able to transcend the power of imagination." For, creation is indeed conceivable, but not imaginable, as we live in a world of phenomena, in a world of effects and emanations; and all phenomena, all effects that fall under our senses are mere changes of substances already created, something emanating from the same substance. In order, therefore, to solve the mystery of the origin of the universe we must discard altogether the old theory of emanation and rising higher, we must conceive the self-existent Being, not, as animals do, generating everything out of its own substance, but producing all things by the force of his will out of nothing,in which the theory of creation properly consists.

What creation properly is.

But here at the outset it is good to bring to mind the definition of creation which runs as follows: "creation is the production out of nothing of a thing according to its whole substance, nothing being presupposed, whether created or increate." (St. Thomas, summa Theol. I, p. q. 65. a. 3.) The world was therefore created out of nothing, not in the sense that *nothing* was to God the *meterial cause*, the *plastic matter* out of which the world was made, just as clay is the matter of the potter, wood or marble the matter of the sculptor, building-meterials the matter out of which the architect rears a house. "Nothing" means nonentity; and nonentity cannot be the plastic matter of anything, because the plastic matter of anything is entity, not non-entity. What therefore is meant by the proposition, "The world was made out of nothing," is that the creator caused it to come into existance; with the implication that nothing of the same kind previously existed. Therefore creation is not the change of nothing into the world, but the starting of the whole world into existance at the command of the Almighty God, nothing whatever existing before. Therefore, nothing is not the subject of creation, but the mere point of departure whence everything that now is, sprang into existence by the creative power of God.

But how can God produce things out of nothing? First I answer: because God is the self-existent Being, and has an infinite Intellect, an Infinite Will, an infinite Power an infinite Goodness. As it is however, I say that in so far we ban form any idea of the action of the Creator, he produces all things from nothing by the force of his will. God wills and the universe springs up out of nothing! "The self-existing power, says Manu having willed to produce various beings, first *with a thought* created the water." (Institutes. Chap. I.) We must not forget however that creation is indeed conceivable, but not imaginable, and that we have no direct evidance of what creation is (Cfr. Lecture I.) Nevertheless to him that asks how creation can be understood I say: you are a small, weak and in-

complete but true image of the Creator; you are an intelligent being which wills. Now you will, and your arm rises, you will, and your whole body is in motion. This motion, this activity, before the act of your will, was nothing. It sprang up by the force of your will. Between the act of your will and the ensuing motion, there is a certian connection: But how can you account for it? If, therefore, you cannot explain to us, the connection between the act of the wills and the fact that appears, in so far as concerns finite beings, how can you ask us to explained, it with regard to the infinte Being? And yet to some extent and by analogy it can be explained, and the finding of similar things in ourselves greatly strengthens the direct arguments which in my next lecture I shall bring forward in favour of creation out of nothing. (Cfr. Prof. Balmes' Fundamental Philosophy: Vol, II. Ch. XII.) For this time I shall content myself with showing to you an image of creation in many things of art as well as of nature which fall constantly under our eyes.

An instance analogous to creation.

It has been repeatedly said that we have no direct evidence of what creation is, as our imagination cannot picture to itself the producing of a whole substance out of nothing; and because all the phenomena or effects of nature we see, are but emanations of a substance or quality from another, or the various modifications which under the agency of an active force are produced in a pre-existing subject or substance. Nevertheless I am able to point out to you not only in God's but in man's work also, an image, though faint, though analogous only, of what creation properly is. Indeed, works of nature and art plainly show us, that no phenomenon, no effect, nothing of any sort in fact comes into existence but with the implication that nothing of the same kind previously existed. Namely, in the production of every change or effect, something is originated which did not exist before; because if nothing at all resulted but what there was already, there would be no change. Thus an artist chooses a block of marble to make a statue, so to say, out of nothing: for, in a previous time there existed indeed that block of marble but not the statue. The statue has been got out of non-statue. The statue appeared in the marble at the command, and by the skilful hand of the sculptor. Where had those human features their abode before being fixed for ever in that mass of marble? In the intellect and imagination of the artist, who sees the statue in the block; there they lived in an idle state, cherished, nursed, loved by the warm genius of the man of art, say the same thing of the painter, of the architect, of any artificer whomsoever. Nor is the thing different in the works of nature. Water is the result of the combination of hydrogen and oxygen; but these two elements are not water; water has been obtained out of non-water. Flowers and fruits are the product of trees, but they appear where before there were neither flowers nor fruits; they simply come out of non-flower and non fruit. Namely, in the production of any effect whatever, the starting point is the non-existence of the same effect, else there would be no production at all. In the generation of man the starting point is non-man; in the building of a house, the starting point is non-house; in the attainment of science the starting point is ignorance; finally, in the acquisition of any perfection, the non-existence of the same perfection is necessarily required, and presupposed.

An image of creation.

This, as I said, is but a faint a pale image of what creation is: because although in this case the non-existence of the effect of the form or perfection is absolutely required; on the other hand, the subject or substratum of the change is as absolutely required or presupposed: whereas in creation nothing is presupposed, nothing is required; but the starting-point of creation is the absolute non-existence of anything whatever. A sculptor makes a statue out of non-statue, but not also out of nothing; because wood or stone is presupposed as the material subject of his work. An architect builds a house out of non-house, but building materials are presupposed to his work. Not so with God. He makes entity out of non-entity. He creates every thing out of nothing. "In the beginning there was neither nought nor aught: then there was neither sky nor atmosphere above. Then was there neither day nor night, nor light nor darkness, only the existent one breathed calmly self-contained." (Rigveda Hymn, Mandala X. 129.) And Moses attests that "In the beginning God created heaven and earth." (Gen. ch. I.) "For the Lord spoke, and all was made, He commanded, and all was created." (Ps. 32. 9.) And the pous valiant mother of the Machabees, encouraging her youngest son to martyrdom, says: I beseech thee, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing, and mankind also." (2. Mach. 7. 28.) Manu therefore and the writers of the Rigveda agree, at least in part, with Moses in acknowledging the great and fundamental truth of the creation of feaven and earth. And in the simple yet sublime words of the Bible there is a tacit reference to all the forms w error respecting the origin of the universe. The world has created by God: It was not therefore originated by chance, neither by self-generation, nor by impersonal powers of nature, and much less by evolution from the divine substance. In the beginning God created heaven

The Christian and Hindu Scriptures on creation.

and earth, that is, heaven and earth had a beginning, and they did not exist, therefore, from eternity: nor are we permitted to trace them backwards from age to age, till we lose all idea of their having had a beginning, Scripture does not tell us how remote the beginning is from any age of the world, known to science or to history, but it insists on the reality of a beginning for the Universe by creation, as well shall demonstrate it in our next and last Lecture on Creation.

G. Bartoli, s. j.

(To be continued.)

REVIEW.

MEIKANDA SASTRA.*

[*Edited by* C. Nagalinga Mudaliar.]

The attention of the Tamil public must have been drawn long before this to the excellent and scholarly edition of Meikanda Sastra (மெய்கண்டசாத்திரம்) by C. Nagalinga Mudaliar a Tamil poet of some reputation who loves to spread a knowledge of Tamil Literature and Saivite Philosophy. Unlike the usual type of the Tamil pandit who lives intellectually a dull, listless life, surfeited on the memory of the Sutras and verses he can glibly quote, sometimes oppositely but oftener not, Mr. Nagalingam has always been an active worker in the field of Tamil letters and thus proved himself a worthy disciple of the worthy teacher, Pandit Ashtavathanam P. Kalyanasundara Mudaliar. This edition seems, from the title-page, to have been undertaken, on a wish expressed by His Holiness Srila Sri Ambalavâna Swamigal of Thiruvavaduthurai Mutt, a scholar of keen Critical insight and wide yet profound learning both in Sanskrit and Tamil, well known for his enlightened views and liberal sympathies. This edition has also had the good fortune of securing another friend in the Rajah of Ramnad, Sri Bhaskara Setupathi, a Scholar among Rajahs and a Rajah among scholars. The Rajah is a zealous patron of Tamil letters and Siddhantha Philosophy reminding you of the Cholas and Pandiyas of old in whose courts Tamil poetry blossomed and Tamil learning flourished, besides, his own scholarship, in the literatures both of the West and the East is said to be very profound. He gives of his own quite ungrudgingly and unstintingly wherever the interests of Tamil and Saivism are concerned; and many are those to whom, but for the Rajah's liberal and timely help, their Tamil learning would be a regret and Saivite devotion a trial.

And this Edition deserves all the help lent to it by such patrons of saivite learning. It is the only edition that brings all the 14 Siddhanta Sastras together, and is thus eminently fitted for study or reference. There have been separate editions of சிவஞானபோதம், சித்தியார், சிவப்பிரகாசம்,' etc; but for the first time in this edition all are brought together and presented in a form which strikes you by its completeness and unity. In the choice of commentaries, also, where more than one are extant, the Editor judges carefully and puts in only that which is lucid, luminous and instructive, instead of by giving all the commentaries as have been done in other editions, burying a simple truth under a heap of heavy commentary.

The fourteen Siddhanta Sastras, contained in what is Collectively known as Meikanda Sattiram மெய்கண்ட சாத்திரம். are:—

உந்தி களிறு உயர் போதஞ் சித்தியார்
பிந்திருபா உண்மை பிரகாசம்—வந்தவருட்
பண்பு வினா போற்றிகொடி பாசமிலா நெஞ்சுவிடு
உண்மைநெறி சங்கற்ப முற்று.

Thiruvunthiya'r	by Wiyyavantha The'var of Thiruviyalúr.
Thirukkalitruppadiya'r	by Wiyyavantha The'var of Thirukkadavur.
Sivagna'na Bodham	by Meikanda The'var of Vennainallu'r.
Sivagna'na Siddhiya'r Irupa'virupathu	by Arunanthi The'var of Thiruthuraiyu'r.
Unmaivilakkam	by 'Manava'sakamkadantha Thêvar.
Sivapraka'sam Thiruvarutpayan Vina'venba' Po'tripahrodai Kodikkavi Nenjuviduthu'thu Unmainerivilakkam Sankalpanira'haranam	by Uma'pathi Sivan of Kotravankudi.

of these, Thiruvunthiyar has 45 triplets of verse, each of which gives a truth of Saiva Siddhantam in a terse form; but it cannot lay claim to being a systematic treatise. The only commentary on this work, which is the one published in this edition, is by Chitrambala Thambira'n.

Thirukkalitrupadiyar contains 100 Venba quatrains, remarkable for beauty of thought and expression. The commentary published is that of Sivaprakàsa Thambiran; and I do not think any other exists.

Sivagnánabodham is the greatest in importance of all the Siddhanta sastras. It is based on the Rowrava Agama, and contains but 12 sutras, each of which is a gem of condensed, systematised thought. This great philosophical work is by Meikanda Deva who lived about 1200 A.D. The oldest commentary on this work is that of Pandi Perumal, but this has been superseded by the commentaries

* Can be had at the **Siddhanta Deepika Office, Price per copy 6-0-0.**

of Sivagnana Swamigal, a scholar without an equal in the later history of Tamil literature. A giant in intellect, reminding you of Dr. Thomas Aquinas, the angelic doctor, Sivagnanaswami adorned everything he touched. He was a great Poet an acute Logician, a profound Philosopher, a brilliant controversialist and a master of Tamil and Sanskrit learning. He is the author of two commentaries on Sivagnana Botham, one short and the other long. The short commentary (சிற்றுரை) is the one now generally used; but the long commentary Dravida Maha Bashyam திராவிடமாபாஷியம், has not seen the light of publication, being jealously guarded by the Thiruvávaduthurai Mutt, and only a few have read even portions of it. In the edition under review, Mr. Nagalingam gives us the short commentary of Sivagnana swami, and has as a new feature peculiar to this edition, added about 200 foot-notes, quoting passages from the rare Dravida Bashyam, which going to Thiruvavaduthurai, he must have specially consulted for the purpose, these foot-notes are very helpful, and students of Sivagnana Bodham ought to feel thankful to the Editor for them.

Next to Sivagnana Bodham in importance, is Sivagnána Siddhiar by Arunandhi Thevar, a disciple of Meikanda Deva. This work claims to be merely Sivagnana Bodham expanded, amplified, and illustrated; but must be treated almost as an original treatise, so marked is the genius of the author. It is in two parts, the critical section (பரபக்கம்) and the expository section (சுபக்கம்). On the critical part we have the commentary of Thathuva Praka'sar; on the more important expository part, we have six commentaries. In the present edition, of the six, Mr. Nagalingam has given us two, the thoughtful commentary of Sivagnana Swamigal, supplemented for facility of study and clearness by the word-for-word rendering of Sri Subramanya De'sikar. That this is a wise selection all students of Sivagnana Siddhiyar will testify.

Irupavirupathu is a short work of 20 stanzas, elucidating the nature of *Pasa* (Bondage). The commentary is that of Namasivaya Thambiran, given in the edition under review. Unmaivilakkam is another short work of 54 quatrains. The commentary published in Mr. Nagalingam's Edition is the one generally in use, but who the author of the commentary is not known.

Sivaprakasam is an important work among the Siddhanta sastras, containing 101 quartrains. It is by Umapathy Sivan, one of the greatest names in Saiva philosophy and Literature. The Commentary is that of Conjeveram Chidambaranàthar who a son of Mani Kanda Mudaliar at whose instance காஞ்சிபுராணம் was composed by Sivagnana Swamiyal. Thiruvarutpayan, of 101 Couplets, is a sort of supplement to the Kural திருக்குறள். It deals with Moksha or வீடு, while the Kural treats of Dharma (அறம்), Artha (பொருள்) and Kama (இன்பம்). The commentary is that of Niramba Alagiya Desikar (நிரம்பவழகியதேசிகர்), the author of Sethu Puranam (The Legends of Ramesweram). Vinàvenba, of 13 quatrains, is a short work treating especially of the nature of Maya and has a clear and helpful commentary by Namasivaya Thambiran.

Potripahrodai and Kodikkavi are both short works, each with a commentary; but the names of the Commentators are unknown.

Nenjuviduthùthu has 258 lines; and this work is published in the present edition with a word-for word rendering by the distinguished Pandit now living, P. Kalyanasundara Mudaliar.

Unmainerivilakkam is a very short work of 6 quatrains with a commentary whose author is unknown.

Sankalpaniràharanam, of Umapathi Sivan, the author also of seven works immediately preceding, was composed in the year 1235 of the Salivahana Era i. e. in 1313 A. D. The preface to the work mentions this date:— ஏழுஞ்சிரு நூறெடுத்த வாயிரம் வாழுநற் சகனமருவாதிறப The commentary on this work is by an unknown author, but it is a clear and useful guide.

From what has been stated above, it will be seen that Mr. Nagalingam's மெய்கண்டசாத்திரம் is a complete edition of the 14 Siddhanta sastras with the best of the commentaries on them. Dr. G. U. Pope, a fair and impartial critic, says:—The *Saiva Siddhanta* system itself is the choicest (pure south Indian) product of Dravidian intellect, and ought to be studied by all who seek to influence the Tamil mind." And those who desire to study the Saiva Siddhanta philsophy in the Original Tamil Sastras themselves cannot do better than buying and using a copy of Mr. Nagalinga Mudaliar's Edition of மெய்கண்டசாத்திரம்.

N. B.

"மாதர்மனோரஞ்சினி" or "The Tamil Zenana Magazine," published by C. S. Ramaswamy Iyer, Triplicane, Madras. Vol. I, Numbers 1 and 2. March and April 1899.

The Indian Social platform has not been lacking the well-minded shibboleths of the want of liberal culture among our women. But really very little has been done to awaken in the Hindu women-kind the irony of its present situation and how little it is adapting itself to the changing environments. Among the many Tamil journals existing at present, few are directly addressed to women, and fewer take into consideration the difficulties attending an attempt to bring them face to face with the interesting general and scientific problems of the hour. In order to

remedy this defect, and to disseminate easy ideas about all topics engaging the attention of the Western nations of the present day, and about the crying social questions which need be brought home to the minds of the Tamil girls and women, a journal named "Janavinodini" was projected some two decades ago. It, as has largely been the lot of the South Indian Journalism, was short-lived and died a natural death through want of popular enthusiasm and sympathy. Ever since that time, if we might exclude "the Swadesa Mitran" which is perhaps addressed to a larger circle of readers including men, and is a Tri-weekly Newspaper, and "the Vivekachintamani" which is conducted by the excellent efforts of Mr. C. V. Swaminatha Iyer and looks to the diffusion of general knowledge to all the Tamil-knowing peoples, we have had no journal having for its sole object the advancement of the cause of female-education. The journal under review, as such, has long been a decided want and our Tamil women ought to congratulate themselves now that it appears. The education of the Hindu women are primarily in the hands of the Hindu men, and unless the latter come forward with cheer and zeal to encourage journals of this stamp, and employ them as necessary media for the instruction and intellectual advancement of women, it is nothing short of bare-faced folly to accuse, after a time, that they are not properly conducted and they have failed to fulfil their ends. In every venture, however enthusiastic and energetic one might be to make it a success, without the support of subscribers and earnest patrons, one's zeal must go to decay and inanition. Material financial support is the mainstay of a successful journal and the want of it will throw the most zealous of propagandists into dismay and confusion. And the present journal, if it should see the light of day and be made a strong social organ for our women, should be accorded with something more than mere lip-praises. The heads of families and English-educated men, to whom the present lamentable neglect of a liberal course of education for our women without alarming any of the socio-religious prejudices of the Hindu homes must seem a harrowing defect, ought to co-operate in encouraging this magazine and introducing it as largely as they could into their homes, and thus keep up a fine supply. In this way a long life for the journal would be ensured.

As regards the contents of the journal they are as interesting, various, and amusing as we might expect. In the March number there are some interesting anecdotes of the childhood of Queen Victoria, the first instalment of an excellent, well-written story of Savitri of the *Itihâsas* the well-known type of a Hindu wife, a lesson on the general principles of Hygiene from the pen of a Hindu medical gentleman, a natural history subject on "The Sagacity of the Elephant," an imaginary conversation between two Hindu ladies reflecting their true attitude towards topics of the day, and some riddles proposed by a Hindu woman. There are some jottings on cookery which is an all important subject for women and some "news and notes" keeping the readers in touch with the most useful items of general information. Hygiene, a very useful subject for our women is a good deal lost sight of even by our educated men as a guiding principle of their life. Mr. C. V. Swaminatha Iyer had to take a large share of trouble before he was able to fairly convince our modern graduates of the utility of extending their eyes to sanitation. So that the importance of this subject to our young women can not be over-rated. In the April number a zoological subject opens the journal, and it is a summary in Tamil of a lecture delivered by Dr. J. R. Henderson of the Madras Christian College on some Poisonous creatures, the second instalment of anecdotes of Queen Victoria's childhood, the life of Savitri continued from the first number, a lesson on Valcano, a geological subject, a lecture on Air from the hygienic standpoint from the pen of the same medical gentleman who contributes to the first number, the opening chapters of a novel entitled "The Two Daughters" and the usual "riddles," notes on "cookery" and "news and notes." The geological subject must be instructive as well as the amusing stories that appear in the second issue. Putting the two numbers together we have articles bearing on hygiene, zoology, geology, and natural history, along with a few anecdotes and some amusing moral-conveying stories. The aim evidently is to popularise Science, and to make the journal also a medium of correspondence between women thereby ensuring them of intellectual improvement and moral education. We hope that in future numbers more scientific subjects would be brought in, and more variety and width would from the feature of other topics. We commend the journal to the earnest attention of our young graduates and to that of the heads of families, and must exhort them to take it up and promise for it a long and successful career. In the sympathy and encouragement which men evidence, the salvation of women lies.

V. V. R.

EXTRACT.

CO-OPERATION. THE LAW OF LIFE.

AN EXAMPLE FROM RUSKIN.

A PURE or holy state of anything is that in which all its parts are helpful or consistent. The highest and first Law of the Universe, and the other name of Life is, therefore, "help." The other name of death is "separation." Government and cooperation are in all things, and eternally, the laws of life. Anarchy and competition, eternally, and in all things, the laws of death. Perhaps the best, though the most familiar, example we can take of

the nature and power of consistence, will be that of the possible changes in the dust we tread on.

Exclusive of animal decay, we can hardly arrive at a more absolute type of impurity than the mud or slime of a damp, over-trodden path in the outskirts of a manufacturing town. I do not say mud of the road, because that is mixed with animal refuse; but take merely an ounce or two of the blackest slime of a beaten footpath, on a rainy day, near a manufacturing town. That slime we shall find in most cases composed of clay (or brick dust, which is burnt clay) mixed with soot, a little sand and water. All those elements are at helpless war with each other, and destroy reciprocally each others' nature and power; competing and fighting for place at every tread of your foot; sand squeezing out clay, and clay squeezing out water and soot meddling everywhere and defiling the whole. Let us suppose that this ounce ef mud is left in perfect rest, and that its elements gather together, like to like, so that their atoms may get into the closest relations possible.

Let the clay begin. Ridding itself of all foreign substance, it gradually becomes a white earth, already very beautiful, and fit with help of congealing fire to be made into finest porcelain, and painted on, and be kept in kings' palaces. But such artificial consistence is not its best. Leave it still quiet to follow its own instinct of unity and it becomes, not only white, but clear; not only clear, but hard; not only clear and hard but so set that it can deal with light in a wonderful way and gather out of it the loveliest blue rays only, refusing the rest. We call it then a sapphire,

Such being the consummation of the clay, we give similar permission of quiet to the sand. It also becomes, first, a white earth; then proceeds to grow clear and hard, and at last arranges itself in mysterious, infinitely fine parallel lines, which have the power of reflecting not merely the blue rays, but the blue, green, purple and red rays, in the greatest beauty in which they can be seen through any hard material whatsoever. We call it then an opal.

In next order the soot sets to work. It cannot make itself white at first, but instead of being discouraged, tries harder and harder; aud comes out clear at last; and the hardest thing in the world; and for the blackness that it had obtains in exchange the power of reflecting all the rays of the sun at once in the vividest blaze that any solid thing can shoot. We call it then a diamond.

Last of all, the water purifies or unites itself; contented enough if it only reach the form of a dewdrop; but if we insist on its proceeding to a more perfect consistence, it crystalizes into the shape of a star. And for the ounce of slime which we had by political economy of competition we have by poitilcal economy of cooperation, a sapphire, an opal, and a diamond set in the midst of a star of snow.

—RUSKIN in *Ethics of the Dust.*

(Extracted from "*The new Century*")

THE PAIRS OF OPPOSITIES.

BY EDWARD C. FARNSWORTH.

THEN I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold all was vanity and vexation of spirit, and there was no profit under the sun."

The discontent of the Hebrew preacher, here so strikingly expressed, contains nothing unique, for thousands in all ages have had like experience. Indeed, any student of human nature finds discontent manifesting on every side, in all stations of life. He sees man a bundle of contradictions, alternately hoping, desponding; now moved by love, now indifferent, even hating; bound by some evil to-day, repentant to-morrow, ever in an unstable condition, finding no rest in either extreme of his personal being. The question as to the cause of all this naturally arises.

A great law known as the "attraction of opposites" operates in the Universe. But for this law evolutionary progress would be impossible. Man, ancient wisdom declares, is the Microcosm of the Microcosm therefore we can deal directly with him as illustrating the nature and action of this law. We may, despite our limited power of cognition, conceive of Divinity as a Trinity of Will, Desire and Thought in stable equilibrium, a Unity reflecting itself in the inmost heart of man and revealed in all its perfection only to beings capable of comprehending its entirety. As yet man catches, here and there, but imperfect glimpses of what he feels is a pure and divine reality and, mistaking illusion for that reality, strives to make it his own. Grasping and fleeting shadow, he finds it "vanity and vexation of spirit." Still the divine inner urge is upon him. Buffeted and defeated, he will try again. Surely that bow of promise e'en though faintly pictured on his mental sky, must hold for him, within its sevenfold beauty, one ray whose glory he never yet has known on earth, in air, or sea. So in his feverish quest for happiness, he flies to the other extreme, to be again disappointed, foiled, driven back. Now in order to rise superior to the clash and clamor of the pairs of opposites, to really free himself from these many adversities, man should strive to cultivate habits of introspection, of looking to that calm reflected in the depths of his being, of all being, for Being is One. When he looks upon his brother, he ought to remember that the pure, eternal flame which consumeth not, lies beneath the outward seeming, and by sympathetic words and actions he should strive to remove any obstruction. Then that beneficent, uninterrupted light shall ray forth upon himself and others. Man with eye fixed on the guiding star at the positive pole of his being, shall finally rsach the restful haven where enter not the troubled waters.

Theosophy teaches that the eternal spirit of man sits enthroned above delusion, and by the power, the majesty of its presence, draws man to itself, thus gradually narrowing the area of his oscillations, slowly but surely overcoming the ressistance of his beligerent personal will, to finally bring him into that calm and peace from which spring true knowledge self-conscious union with the Divine.

Man's mental, astral and physical constitution is such that he cannot proceed independently along any one line of development.

He loses interest, satiety ensues and with it comes a vague sense of unrest, precursor of change; so he is forced from round to round, up the ladder of experience. His petty personal will is made to bow to the Divine Universal Will acting through his spiritual will, for the balance of parts must be preserved in the

universal whole, each will must be rounded out to focus that universal whole. The law of opposites which affects the individual, also acts on men in the aggregate; therefore every man represents in his earthly life the rise, culmingtion, decay and final death of nations. Every nation, like every man. is the living expression of some particular virtue or vice, some excellence or defect, because its main energy, like his, is directed to the accomplishment of certain ends, thus rendering the Nation incapable of realizing in itself the varied excellences of other nations and so endangering and delaying the harmonious perfection of the final whole. Therefore in nationpl life the great law of opposites becomes active; for instance, military power and virility give gradual place to weakness and impotence, then suddeuly the Goths and Vandals of fate—blind instruments in the hands of unseen powers—are thundering at the very gates of the stronghold. The end must come, as it came to many nations; some of them unremembered in the pages of the world's historians.

What civilizations lie buried beneath the calm surface of the great occean! Pacific it seems, yet those mighty waters hide the remains of the old Lemurian land. The Atlantic spreads an almost unbroken plain where once stood the great islands of fair Atlantis, whose splendid, though material civilization, contained within itself, like Lemuria, the germ of that which should cause its final overthrow. When the strength of the storm is upon us, the restless Atlantic, with its turbulent waves lashed into fury by "the powers of the air," well illustrates the final condition of that ancient people, whose lack of spirituality rendered them an easy prey to pride, selfishness and every vice springing therefrom.

The chief defects of our own civilization are selfishness, unbrotherliness, striving for power and preferment, exalting the one at the expense of many. Is this not a one-sided development? Shall not the great equilibrating law be called into action? Sure, unless we discover and utilize something that can counteract these evils.

The chief object of the Universal Brotherhood Organization is to demonstrate from a philsophical, ethical, and—most important of all—from a practical standpoint, the existence and nature of such a counteracting power and its application to these urgent times. Practical Universal Brotherhood is that counteracting power. This alone can ameliorate conditions; reduce to a minimum pain and misery resulting from violated law and thus prove a most important factor in the bringing about of the infinite purpose of Divine Will, balance of parts in the perfected whole.

Man vibrating between the opposites of his being, is but a single, though notable example of the instability of all below the equipoised and immovable Supreme. All else, whether low or high, are more or less under the influence of the possitive and negative poles of being.

Olympian Zeus, the allegorical ruler of the Grecian Pantheon, is shown as realizing the impermanence of his throne, for he in reality represented a certain stage of Cosmic and human development, as did his predecessor, the dethroned Titan.

Now all these gods and heroes, results or symbolizing Grecian thought and thrilling us in its Epic and Drama—clothed, it is true, to the uninitiated with man's imperfections and vices—were to Pythagoras, Plato and other mystics and illuminati, in reality great powers and hierarchies who have their correspondents in the cosmogonies of every nation from Odin and the gods of the North, to Issis and Osiris of Egypt, and the triune Brahma Vishnu and Siva of India. All of them, covering vast cycles of time, are sympolical representations of Nature's truths, and though apparently yielding and being replaced, yet ever reappearing under new forms. Time itself must ultimately yield to, must become one with its container, Infinite Duration. It was the sublime conception of the Hindu sages that at the sympolical inbreathing of Brahm—the mystical unknown Deity—Suns and Systems disappear; their light is lost in Absolute Light, the light of Orcus, the unknown Darkness.

NOTES AND COMMENTS.

The full name of the English translation of *Bhartrihari*'s Satakas we commended to the notice of our readers in our last issue is "A century of Indian Epigrams, chiefly from the Sanskrit of Bhartrihari by Paul Elmer More. (London and New York: Harper and Brothers.)" Three cardinal qualities characterise *Bhartrihari's* poetry which usally absent themselves from the productions of many Sanskrit poets and they are variety, love of nature, and depth of moral feeling. The English poet whom Bhartrihari, who is essentially a man of refined ethics and philosophy, most nearly resembles in creed and temper is Matthew Arnold.

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Messers Macmillan have done the reading world immense benifit in bringing out a cheap edition of Rubáiyát of Omar Khayyám in "the Golden Treasury Series." Omar was the astronomer poet of Persia, a Sufi by creed, and a philosopher by insight and ability. In the opinion of some, the Wine which Omar celebrates is simply the juice of the grape, while there are others who would say that the poem, as consistent with the usual method of Sufi Philosophic poetry, celebrates the mysticism of Háfiz under the sensuous symbols of Wine and Grape. Wine and Beauty are, with these, images to illustrate, not a mask to hide. the Divinity the poem celebrates. Some might urge that perhaps some allegory less lible to mistake or abuse had been better among so inflammable a people as Persians, and much more so, as many think with Háfiz and Omar, the noumenal is not only compared to but actually identified with the phenomenal sensual symbol, hazardous if not to the devotee himself, at least to his weaker brethern who might see behind ruby wine and angelic maidens food to nurture their baser nature, and worse for the laity in proportion as the fanaticism and devotion of the initiated grew warmer and more demonstrative. And all for what? To quote Edward FitzGerald "To be tantalised with images of sensual enjoyment which must be renounced if one would approximate a God who according to the Doctrine, *is* sensual matter as well as spirit, and into whose Universe one expects unconsciously to merge after Death without hope of any posthumous Beatitude in another world to compensate for all one's

self-denial in this." Yet there is no harm in siding with the cool notion of some who have given years of patient study to Omar Khyyyám that while the poet bragged more of the juice of the grape than he drank of it he meant to do nothing but jeer at the Spiritual Wine, which with all the loud ejaculations and pious penances of its votaries had been, for all human intents and purposes, leaving them in destitution, hypocricy and dreamy golden visions never pointing to any realisation.

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IN the "library of useful stories" published by George Newnes of London, one of the later volumes is "The Story of Religions by the Rev. E. D. Price, F. G. S." The aim of the writer has been to indicate the leading principles which underlie the great religions of the world and to show the influence each particular form of faith has exercised upon the national and private life of its adherents. Almost all the important religious cults of the world are taken notice of, and Christianity among them, receives very elaborate treatment. The history of every Christian Church, and the causes of the ever-widening rift in some ecclesiastical sects of the present day are excellently sketched, while Hinduism along with its sister oriental religions receives very flimsy treatment. In dealing with Hinduism much emphasis is laid on the *pauranic* aspect of it and no mention is made of the *Siddhantis* when speaking of the numerous sects among the Hindus. The author remarks referring to the people of the Vedic age "a woman was permitted to marry again on the decease of her husband" and "animal food including that of the cow, now, sacred to the Hindu, was eaten by the early Aryans." The sacred thread, it is said "is a coil of three threads, Yajnopavita, worn over the left shoulder and hanging down across the body to the right hip. A Brahmin wears a cord of cotton, a Kshatriya one of hemp and a Vaisya one of wool." For the assailable nature of these observations we would refer the inquisitive critic to Prof. Max Mullers History of ancient Sanskrit Literature, the *Paraskara Grihya Sutras* and also to the *Apastambha Dharma Sutras.* By a curious mistake the Sanskrit equivalent of Marriage is given to be Viraha (!) on page 17.

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"THE Calcutta University magazine" of April publishes a life of Dr. Cowell, late Principal of the Sanskrit College in Calcutta and now professor of Sanskrit in the Cambridge University. The sketch is taken with a few alterations from M. M. Nilmani Mukherjea's report of the Sanskrit college for 1898. Prof. Cowell was the pupil of the celebrated Horace Haymen Wilson with whom he learned Sanskrit. He served as Librarian at Oxford before he came out to India in 1856, as professor of History at the Calcutta Presidency College. In the words of the article "such was the versatility of his attainments and such the affectionate regard he felt for his pupils that he used to take a delight in lecturing on other subjects also, such as Moral Philosophy or English" On the resignation of Pundit Iswara Chandra Vidyasagar in 1858 he succeeded to the principalship of the Sanskrit College. In those days classes were not so large as now, and hence opportunities were ample to enable students to move closely with the professor. His students, on one occasion, wanted a week's holiday and applied to him with an extemporised stanza in Sanskrit and got what they wanted. At another time, the professor welcomed the students on their return to the college-building after the mutiny during which time it had been used as a hospital for invalid soldiers in a sanskrit stanza composed by him which meant "*This college coming back to it old habitation will have the fragrance of its fame diffused in the world, as the goodly sandal tree grows ond thrives only in Malaya Mountain, and no where else.*

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THOUGH long far away from this country Prof. Cowell takes a delight in writing letters to his old pupils and evinces a lively interest in the cause of Sanskrit learning "That was a very happy time" he wrote to one of his friends in India though it now seems a long while ago. I was young and strong then, I am now nearly 70 years of age and the days spent in Calcutta look like a *Jananantaram* (another birth) to me now! What a sympathy it is that sympathy can leap over the intervening years and seas, and unite the hearts of friends in a moment. I am always interested in hearing about the Tols. The Sanskrit College will always be dear to me, though all its professors are probably now unknown to me personally. I do yet hope to see the Sanskrit College again, but the prospect seems uncertain, as life runs on. Anyhow my affection for it and my interest in my old friends there will never cease. Let me hear from you sometimes how the College prospers. It is a goodly tree now, and many pupils have sheltered under its shadow". To him we can apply the remarks which Michael Madhusudan used in regard to the great Vidyasagar, Prof. Cowell's predecessor, or we may truly say "he has the genius and wisdom of an Indian Sage, the Energy of an Englishman, and the heart of a Bengali mother."

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WILLIAM George Jordon, Editor, *Saturday Evening Post* makes some ethical and philosophical observations in "the New Century" from which we excerpt the following. "When Death comes into the little circle of loved oneswho make up our world, all life becomes dark to us. We seem to have no reason for existing, no object, no incentive, no hope.

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"THEN in the divine mystery of Nature's processes, under the tender, soothing touch of Time, as days melt

into weeks, we begin to open our eyes gently to the world around us, and the noise and tumult of life jars less and less upon us. We have become emotionally convalescent. As the days go on, in our deep love, in the fullness of our loyalty, we protest often, with tears' in our eyes, against our gradual return to the spirt and atmosphere of the days of the past. We feel in a subtle way a new pain, as if we were disloyal to the dear one, as if we were faithless to our love.

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"If life has not gone well with us, if fortune has left us disconsolate, if love has grown cold, and we sit alone by the embers; if life has become to us a vally of desolation, through which weary limbs must drag an unwilling body till the End shall come,—let us not radiate such an atmosphere to those round us; let us not take strangers through the catacombs of our life, and show the bones of our dead past; let us not pass our cup of sorrow to others, but, if we must drink it, let us take it as Socrates did his poison hemlock,—grandly, heroically and uncomplainingly".

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In "the Universal Brotherhood" of May 1899 an innovation is introduced in the matter of the variety of contents. In additon to purely theosophical subjects, there are a great many contributions bearing on lay and secular themes which at the same time seek to point out the usefulness of studying them from the standpoint of the philosopher. A series of articles on "Egypt and the Egyptian dynasties" is begun by Dr. Alexandar wilder. An introduction to these is written by Katherine A. Tingley, the well-known Editor of "the New Century," in which she exhorts the students to take up the study of prehistoric times and their documents and suggests the importance of continuing it in a reverent and truth-finding spirit. Basil Crump's article on "Richard Wagner's Prose Works" will, we are sure, not fail to delight men taking an interest in musical literature. An excellent contribution on "Nineteenth Century Butterflies" by Herbert Coryn shows the characteristic feverishness and mental restlessness of the age by directing our attention to the diametrically opposite and sudden-changing views of different sectarians. The next remarkable trait of this number is the Young Folk's Department. "The king of the doves" An old Hindu tale by H. de N., is sure to amuse our Hindu friends.

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We see no good in "The Light of the East" continuing its translation of Bhagavat Gita with Sankar Bhashya unless it be better than Mr. A. Mahadeva Sastry's translation of the same published a year or two ago in Madras. We have tested the former one here and there, and find it running very far short of Sankara's slashing style, and sharp ratiocination. We should have been much more pleased to find "the Introduction of the Mahabharata" doing better justice to the ethical and philosophical aspects of its teachings. A good deal is spoken about the style of the epic and its litarary characteristics, and even here we are sorry we perceive more tall talk and noisy bombast than a true aim to study its language and diction from a rhetorician's point of view. The article "Spiritual Perception" is a gem.

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We are in receipt of the letter from Mr. S. W. Coomarasawmy of Trincomalee, Ceylon, asking us to induce some of our esteemed Sanskrit scholars here, to deal satisfactorily with the derivation of the Sanskrit word *Karpura* Eng.—Camphor. We ourselves are willing to take up this question as it interests us most, and we hope to be able to deal with it in a forthcoming number. Whenever an etymology is brought in for one's acceptance one ought to make sure if the roots suggested are exact and uncorrupted in form, and if the derivation satisfies the operation of phonetic laws, philological methods and sound linguistic reasoning. Even the best philologist's surmises need thorough thrashing out on this score.

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The Humanitarian League (Prisons Deparment) which has for its objects the amendment of the Criminal Law and the abolition of cruel punishments, has forwarded a resolution to the Home Secretary, protesting "most earnestly against the practice of hand-cuffing together on a chain, remand prisoners, women as well as men and taking them into crowded public places, such as railway stations, on their way to trial. To have their disgrace thus forcibly brought under the notice of the public would be bad enough in the case of convicted prisoners, whose guilt is yet to be proved, whose innocence may yet be established must be revolting to the feelings of all humane people."

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We are glad to note that Mr. Govinda Charlu has reduced the prices of his edition of Bhagavut Gita with Ramanuja's commentary to Rs. 10-0-0, 9-0-0 and Rs. 8-0-0 respectively and we are sure that they would place the buyers at a decided advantage more than before.

V. V. R.